—herein are these distinguished from the mere recorders of events such as the ancient chroniclers and from that pictorial school which claims Sir Walter Scott for its founder.

In the common transactions of life, the power of shrewd observation is infinitely more useful than philosophy. We know not that Adam Smith could have been prime minister of Great Britain, though his writings have determined the destinies of more than one cabinet. On the other hand, the views of the enlightened philosopher will be found, in the end, not only to be the grander but the more useful, for he proceeds on causes extensively or universally operative. The genius of Adam Smith and Burke will ultimately exercise a greater sway upon the laws of the kingdom, and the sentiments of the inhabitants, than the practical wisdom of Pitt and Fox.

It may be expected, that the man whoso range of vision is confined, should, within his own field, be shrewder than others whose eyes have been wandering over a larger surface. He who has never passed beyond his native, valley will anticipate, the events that are immediately to occur in it more accurately than the individual who has visited every quarter of the globe. The telescope cannot ho used in looking at the blood-vessels of an insect. On the other hand, the microscope cannot be employed in resolving the nebuhu of the heavens into stars. The eye that is exquisitely formed for observing objects which are small and near, sees large and distant objects dimly and confusedly. The obflervcT who in sharp enough in his own little field, fulls into innumerable blunders when he would utter general truths bearing a reference to the world and mankind at large. The wisdom of the shrewdest observer of men ami manners in his own age appears very contracted to the student of universal history. The latter in npt, to forget that even his wisdom appears narrow and short-sighted to the person who mcnsiirrH all things on the scale of eternity. It is the, privilege of the philosopher, rihiutf above the widest observer on the common elevations of the earth, to contemplate, as from a mountain eminence, the general shape, and direction of all events. But rising far higher, the religious philosopher, contemplating these causes in the, Divino mind, sees, as from the battlements of heaven, earth and time with all their revolutions spread out beneath him.

These principles also illustrate the IIK&ATIO.V HFTWKEN W.'IKNC.T. ANN AHT'. It w well known that art has in general preceded Bcieiicc. Thero were bleaching, dyeing, and tanning, and artificers in copper and iron, before there was chemistry to explain the processes used. Men made wine before there was any theory of fomentation; and glass and porcelain were manufactured before tho nature', of nlkalis and earths had been determined. Tho pyramids of Nubia and Egypt, the palaces and sculptured slabs of Nineveh, the cyclopeau walla of Italy and Uwce, t he obelisks and temples of India, the cromlechs and druidieal circles of countrieB formerly Celtic, all preceded the sciences of mechanics and

architecture,* There was music before there was a science of acoustics; and pium-ing, while yet there was no theory of colours and iicrspcctivo.

Nor is it difficult to account for all this on the principles which we have been developing. By the beneficent arrangements of iunl, general laws available for practical purposes can be discovered, while, the causes that produce than are concealed. The mechanic and artist discover these general laws, and turn them immediately to tho object which they contemplate—-the production of useful or elegant works. They constitute those- first observed ami xmtidfls axioms--between infinite particulars on the one hand mud the, highest qtmornlimtiimH »»n Uieotlwr—*

* *tiw* Winner* WilL of lttt; riiriimr*, 1*. si. e, viSl.